WESTERN RECORDER.

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Prize Essay.

(Concluded from our last.)

The Sabbath also, frequently reunites the family circle which had been broken throughout the week. The husband is restored to his wife, and the children to their parents; and the endearments of domestic intercourse are enjoyed in peace and privacy.

In Sunday Schools, we behold a mighty engine, whose influence in promoting the virtue and happiness of society, no political economist is able to calculate. If the real substantial prosperity of a state, is to be estimated only by the comfort, sobriety and intelligence of its citizens, the religious education of youth is the only perennial spring of national felicity. In our own country alone, more than 100,000 children are taught in these schools the highest and best of all knowledge—their duty to God and man. Were the Sabbath abolished, Sunday Schools would cease with it; nor could any adequate substitute be provided in their room. Education may indeed be furnished at the public expense; but education, unaccompanied by a sense of moral obligation, instead of restraining crimes, would afford new facilities for their commission. It would be difficult for any government, and impossible for our own, to provide religious instruction for the young. But in Sunday Schools, this great and desirable object is attained, without the smallest encroachment upon the rights of conscience, or upon the principles of our political institutions. In these schools, and in these alone, is the influence of example constantly added to that of precept; and religion is recommended to the youthful heart and understanding by the disinterested labours of pious and affectionate teachers. In these alone is the attendance of the children not merely voluntary but cheerful; and punishment is unknown as a corrective, either of indolence or misbehaviour. In the remarkable fact, that scarcely an instance has occurred, either in Great Britain or America, of the conviction of a felon who had enjoyed the advantages of a Sunday School, we find a strong and delightful testimony to the efficacy of this mode of instruction, in promoting the peace and good order of society.

Having thus briefly stated some of the prominent benefits resulting from the Sabbath, considered merely as a civil institution, it is proper we should notice the objection sometimes urged against it, that the suspension of labour it occasions, impairs the resources of the state, and aggravates the poverty and distresses of the poor. To give weight to the first part of this objection, it must be proved that national happiness is always proportionate to national wealth; and that a small addition to the products of a country, conduces more to the welfare of its inhabitants, than the influence of morality and religion. That part of the objection which relates to the interests of the poor, is wholly delusive. The comforts of the poor depend not on the amount of their labour, but on the compensation they receive for it. The labour of one man will in this country command a larger share of the necessaries of life, than that of four men will in China. An increase in the supply of any article lowers its value, when there is no corresponding increase in the demand for it. A farmer or manufacturer who now employs seven men, would, were their labour continued on the Sabbath, require only the work of six men: of course he would either dismiss one, or retain all at reduced wages. The addition of Sunday to the days of labour, could have little or no effect in increasing the demand for labour, while it would be equivalent to an addition to the present supply, of one sixth part of the whole labour of the country. The consequence of such an addition in reducing the price of labour is obvious. The coffers of the rich might indeed be swelled; but the poor would be robbed of their weekly rest, without experiencing the smallest mitigation of their present wants and hardships. To banish from society the blessings and consolations of religion, and to doom a large portion of its members to unceasing toil, in order to augment a nation's wealth, may be consistent with the theories of an infidel philosophy, which, in the pursuit of its own phantoms, never stoops to notice the private and domestic enjoyments upon which it is trampling. But that Being whose providence is over all his works, did not confine the privileges of the Sabbath to the wealthy proprietor, and to his sons and daughters: but extended them to his men servants and his maid servants—to his cattle, and to the stranger within his gates.

If we have succeeded in proving that the Sabbath, by preserving the knowledge and influence of religious truth, is essential to public virtue, and conducive to public order and tranquillity; and that by the quiet which it affords, and the habits which it promotes, it enlarges the sum of human happiness, we are surely justified in maintaining, that it ought to be countenanced and protected by the State. It may however be urged, that the Sabbath, being in its nature a religious institution, is beyond the legitimate control of human authority; and that our own government, being by the very grant of its power restricted from interfering with religious faith or worship, can take no cognizance of this day, nor require its citizens to observe it. The objection arises from a misconception of the true grounds on which laws for the observance of the Sabbath are founded. Mankind are subject both to divine and human laws. The Deity has affixed to his laws their own awful sanctions; and neither requires nor permits his frail and erring creatures to assume the prerogative of vindicating his majesty, by enforcing his commands. But although the civil magistrate may not sit in judgment on his fellow men, for acts which he may deem displeasing to God, he has an unquestionable right to transfer to his own code such of the divine laws as he may think useful to his subjects; and having thus made them his own, he may properly require obedience to them. Thus theft is punished by human laws, not because it is forbidden by the decalogue, but because it is opposed to the welfare of society. Christianity prohibits polygamy; but the principles of our government do not therefore preclude the legislature from visiting this crime with heavy penalties. So also, if blasphemy be deemed injurious to society, by its tendency to deprave the moral sense, it may be punished, not as an insult to the divine majesty, but as an offence against the State. Hence likewise, if a periodical cessation from labour be regarded as advantageous to the general good, the legislature may prohibit all laborious employments on any day they may think proper to select.

It is futile to argue that the legislature cannot possess the right we are contending for, because it would authorize them, under the plea of public utility, to require subscription to creeds, and conformity to particular modes of worship. Civil society would at once be dissolved, if no power were delegated, except with a guarantee against its abuse. Political as well as religious rights have often been violated under pretence of the public good; and yet, even in the most popular governments, the legislative power is necessarily unlimited, except by a few constitutional restrictions. Few rights are in general more dear to mankind than those of property; and yet no government is restrained from taxing its subjects at discretion, through fear that the power might be wantonly exercised. It cannot be necessary to prove, that no law incompatible with religious freedom will ever be passed, before we can establish the right of the legislature to protect the Sabbath from profanation—it is sufficient, if we prove that the exercise of this right advances the welfare of all, without trespassing upon the just prerogatives of any.

Liberty of conscience consists in the free exercise and enjoyment of religious profession and worship, so far as may not be inconsistent with the public safety and tranquillity, and while this liberty is enjoyed, no religious right can be impaired. Should the legislature, for the purpose of cherishing and perpetuating a reverence for our republican institutions, forbid all laborious employments on the anniversary of our national independence, they would not certainly be guilty of violating the religious rights of the community; neither are they guilty of such a violation, when, in the exercise of a sound discretion, they enact laws for the observance of the Sabbath. These laws do not presume to regulate the intercourse between man and his Creator; nor to prescribe the duties to which the Sabbath is to be devoted: but they merely suspend on this day the ordinary occupations and public amusements of society. This suspension, while it can offend the consciences of none, is imperatively demanded by the religious faith of the great mass of the population. Christianity is in fact, if not in law, the religion of our country; and its professors believe it to be their duty to abstain on this day from all secular employments. If therefore the laws did not recognise the Sabbath, the Christian might be required to spend it in the halls of legislation, in courts of justice, in repairing highways, and in various other avocations of public duty.

The rights of conscience being sacred and inviolable, it is the duty of a legislator, not merely to respect them himself, but to protect them from invasion by others. Did the laws permit the ordinary business of life to be transacted on the Sabbath, the dependent poor would in a thousand instances be compelled to sacrifice either their consciences or their livelihood to the cupidity of their employers. In vain would the labourer, the apprentice, or the slave, ask from a heartless master, that repose which is at once his right and his duty. The request would be answered by ridicule and reproaches, while punishment or dismission from his employment would be the lot of him who should dare to respect the command of his Maker more than that of his fellow mortal.

The welfare and happiness of society, no less than the rights of conscience, render it incumbent on the government, to enforce the observance of the Sabbath. A legal permission to secularize this day would be its virtual abrogation, and a rejection of all its proffered blessings. The thirst for gain would triumph over religious sentiment, and public opinion would yield to the force of example. The influence of religion would decline, as the occupations of the world encroached upon the time allotted to her service; and before long, the Sabbath would cease to be distinguished from ordinary days, or distinguished only as a season of revelry and licentiousness. The labour of the poor would be unremitted, while its diminished value would aggravate their distresses. Deprived of the knowledge, they would cease to feel either the resiraints or the consolations of religion; and alike debased and depraved, they would be wretched themselves, and dangerous to social order. The rich and enlightened, no longer controlled by the benevolent precepts of Christianity, would pursue their own vicious and selfish gratifications, regardless of the rights and happiness of their fellow men. Infidelity and corruption would gradually pervade every class, and our mild and free institutions, no longer supported and strengthened by the moral sense of the community, would be found incompetent to the protection of property or life, and would ultimately give place to a government of force and terror.

The voice of history, and our own observation, teach us, that in every age, and under every form of government, the degree of justice, security and liberty enjoyed by the subject, is in proportion to the virtue of the people. Christianity is in its very nature hostile to oppression and persecution, and to every violation of the rights of man. This religion is the true and only genius of universal emancipation; and wherever it is professed in its purity it proclaims "liberty to the captive, and the opening of the prison to them that are bound." Popular institutions, however wisely contrived and balanced, will ever be subverted when assailed by the intrigues of ambition, the corruptions of wealth, and the madness of passion, if not protected by religious sentiment, in vain shall we be referred to the free states of aniquity, as evidence, that liberty and morality are not inseparably connected. The downfall of these states, was in every instance preceded by the prevalence of luxury and licentiousness; and even in the fairest periods of their history, but little regard was shown for human life and happiness. The boasted republics of Greece and Rome afforded less personal security to their citizens, than is now enjoyed under the most absolute government in Christendom. But why resort to the experience of past ages, when our own is pregnant with instruction? We are ourselves familiar with a republic which prohibited an observance of the Sabbath, proclaimed Christianity an imposture, & decred that there was no life beyond the grave. We have beheld the French people, bursting with convulsive strength every moral and political restraint, and prostrating at once the altar and the throne. We have witnessed their tremendous efforts, to eradicate from their soil every vestige of monarchy and of religion; tearing from the tomb the remains of their kings, and defiling in the dust the volume of inspiration. And did they thus rear an enduring fabric of civil and religious liberty? Were tyranny and priestcraft forever banished from their land? Did the time redeemed from the service of God, augment the productive industry of the nation? did the maxims of infidelity, substituted for the precepts of the Bible, lead to social order and individual happiness? Alas! the same generation which witnessed the birth of the terrible republic, beheld also its dying agonies. Gorged with blood, and exhausted by crime, the French nation offered to the world the unparalleled spectacle of a whole people surrendering by their own suffrages, all their dear bought liberties into the hands of one man; rejoicing in a despotism that rescues them from the horrors of an impious anarchy; and thankfully exchanging the bloody and abominable rites of atheism, for the empty pageantry of an intolerant and superstitious church.

Let us learn wisdom from the experience of the past. Let us cherish and revere the Sabbath, as the great instrument provided by a beneficent Creator, for promoting the present and eternal welfare of his children. As we love our country, and seek her glory and prosperity, let us conform to her institutions, as far as we are able, to the injunctions of Him, who is abundant in wisdom, and goodness, and truth, and who has declared, "if thou turn away thy foot from the Sabbath, from doing thy pleasure on my Holy day; and call the Sabbath a delight, the holy of the Lord honourable: Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth."

UNITARIAN ANTIDOTE.

God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.—1st Tim. iii: 16.

Unitarian principles, if *true*, shut all men out of heaven, by denying the Saviour's Divine nature, and Atonement; seeing *all* have sinned, and are guilty before God, Rom. iii: 19. And a created being—can by no means redeem his brother, nor give to God a ransom for him, Psalms xlix: 7.

Heb. i, v: 6, 7, it is written, when he (the Father) bringeth in the first begotten into the world, he saith, Let all the angels of God worship him.****Thy throne O God, is forever and ever. Hence reason concludes that Christ is essentially God; or all the angels of God (who disobey not his command) are idolaters.

The Oracles of God declare, All manner of sin and blasphemy against the Father and the Son shall be forgiven to men; but blasphemy against the Spirit shall not be forgiven. Hence reason, 'infallible reason!' infers, if either is greatest in the adorable Trinity, it is God the Holy Ghost.

But greater or less infinity, is not; inferior Godhead shocks our sense; Jesus was inferior to the Father, as touching his manhood, John xiv: 28. He was a Son given, and slain, intentionally from the foundation of the world. Rev. xiii: 8. And the first born from the dead, of every creature. Col. i: 15, 18.

But our Redeemer from everlasting, Isa. lxiii: 16, had not the inferior name of Son; In the beginning was the Word, and the Word was with God, from eternity, and the Word, made flesh, was God; and dwelt among us, John i: 14. x: 30. And as it was in the beginning, so after his ascension, his name is called 'the Word of God,' Rev. xix: 13. He who is, and who was, and who cometh—He that liveth, and was dead, and is alive forevermore, saith, I am Alpha and Omega, the First and the Last, the Lord God Almighty, Isai. xliv: 6. Rev. i: 5, 8. 18.

RELIGIOUS DISSIPATION.

The following is extracted from a late sermon of Dr. Miller's, on the "Difficulties and temptations attending the preaching of the gospel in large cities." The first remark is extensively applicable at the *present time*, when weekly meetings are so much neglected.

I am a warm friend, not only to a punctual attendance on the stated services of the house of God, on the Sabbath, but also to an attendance on prayer meetings, and other similar exercises, as providence may afford an opportunity in the course of the week. The person who has it in his power to attend such meetings, but has no taste in it, and seldom or never appears at them, gives too much reason to fear that if he have real religion at all, it is at a very low ebb in his soul. Nay, I have no doubt that where the principle of piety is in a lively and growing state, such meetings will be regarded as a feast, and there will be a desire to enjoy them as often as is consistent with the other duties of a Christian life.

But this desire may be, and often has been indulged to excess; especially by parents and heads of families. Many hasten from church to church, and from one social meeting to another, until every hour on the Sabbath, and every evening in the week, are employed in public services. In fact they seem to think that they serve God acceptably, just in proportion to the number of public exercises on which they can attend. This religious dissipation—for it really appears to me to deserve no better name, is productive of multiplied evils. It interferes, almost entirely, with that calm self examination and self converse, which are so essential to a life of growing piety. It abridges or prevents, in a most fatal degree, that faithful instruction of children and servants, which is indispensable to training up a family in the nurture and admonition of the Lord.

NEW YORK BIBLE SOCIETY.

The sixth annual meeting of the New York Bible Society, was held on Monday evening, at the City Hotel, Leonard Bleeker, Esq. in the chair.

From the report of the Society, which was read by Dr. Joseph Hanson, we learn that the measures which have been taken by the managers, to replenish their exhausted treasury, have been partially successful; but their revenue is not yet equal to their wants. At the last anniversary, the Society was in debt to the amount of $542. The receipts during the past year, have amounted to $1898 50, and the expenditures to 1821 97. The whole number of Bibles sold and given away, is 1183; and the number of Testaments, 1660; in all 2843. Of this number, 435 Bibles, and 1150 Testaments, were sold to the Young Men's Bible Society for gratuitous distribution to Sunday Schools; 44 Bibles, and 34 Testaments, were confided to the Committee for charitable distribution, and 271 Bibles and 300 Testaments to the agent of the 6th and 10th wards; 330 Bibles were sold to the 7th ward Association; 25 Bibles, and 100 Testaments were given to the United Foreign Missionary Society; and 12 Bibles and 12 Testaments to the emigrants to Hayti; and 62 Bibles and 64 Testaments were given or sold at reduced prices to individuals.

After the report was read, the Audience was addressed in an interesting manner by the Rev. Dr. Bangs, S. V. S. Wilder, Esq. and Rev. Mr. Waterbury, and a collection was taken up in aid of the funds of the institution.

[To the above, from the New York Observer, we add the following from the Religious Chronicle.]

Mr. Wilder, who for many years, has resided at Paris, after a few prefatory remarks said, that during his residence in that metropolis he was engaged in the formation of the first Bible Society established in the capital of France, a Society whose origin was unpromising, but whose influence has since been felt in every part of the kingdom; and which, numbered among its officers, some of the household of the late Emperor, and many of the members of the present royal family. Mr. W. remarked on the fleeting nature of worldly grandeur and distinction, and contrasted their instability, with the eternal destinations which result to those who are instruments in "turning many to righteousness." In connexion with this part of his address, Mr. Wilder related the following circumstances,

"As an officer of the Paris Bible Society the duty at one time devolved upon him of introducing to a member of the British Parliament, Count ———, the only remaining member of the household of Napoleon, who was then vice president of the Society. In performing this task, as was the custom of that country, he repeated the titles by which the Count was recognized. After the introduction, the Count drew him aside, and begged, if he ever again had occasion to perform the like duty, to omit the mention of those empty distinctions, and simply to announce him as Vice President of the Paris Bible Society.

Mr. W. proceeded, and observed that he had so often heard objections to "give to so many institutions," that he would take the liberty to mention a circumstance that had occurred to himself. During his residence in the city of Paris, as he was one morning engaged in opening his letters, which had just been brought to him, a person was shown into his office, who presented a subscription paper, for some local Bible society, but thinking that he had done his part in the Parent institution, he at first objected; being urged, however, he put down his name for 100 francs, and proceeded to read his letters; in one of which, he was informed that a vessel in which he was concerned, and which was bound to this port, had been lost on the Jersey shore. Mr. W. immediately doubled his subscription. In a day or two, the agent called for the money; and it so happened that at the very time, Mr. W. was again engaged in reading his letters, by one of which he received advices from this city that a second ship had arived safe, and in consequence of the loss of the former vessel, goods had risen so much, that on this second cargo, he realized more than double the amount he expected—"He had his reward."

Fragments.

HUMILITY AND KNOWLEDGE.

Mr. Locke was asked how he had contrived to accumulate a mine of knowledge so rich, yet so extensive and so deep; he replied, that he attributed what little he knew to not having been ashamed to ask for information; and to the rule he had laid down, of conversing with all descriptions of men, on those topics chiefly that formed their own peculiar professions or pursuits. I myself have heard a common blacksmith eloquent when welding of iron has been the theme; for what we know thoroughly we can usually express clearly, since ideas will supply words, but words will not always supply ideas. Therefore when I meet with any that write obscurely, or converse confusedly, I am apt to suspect two things: first, that such persons do not understand themselves; and secondly that they are not worthy of being understood by others.

"DO SOMETHING."

I have often had occasion to observe, says Mr Cecil, that a warm blundering man does more for the world than a frigid wise man. A man, who gets into a habit of inquiring about properties and expediencies and occasions, often spends his life without doing any thing to purpose. The state of the world is such, and so much depends on action, that every thing seems to say to every man, "Do something?" "do it," "do it!"

RESIGNATION.

"The most remarkable instance of human resignation I ever remember to have met with, is to be found in the conduct of the exemplary Archbishop Fenelon. When his illustrious and hopeful pupil, the Duke of Burgundy, if I mistake not, lay dead in his coffin, and the nobles of his court in all the pomp of silent sadness, stood weeping round, the Archbishop came into the apartment, and having fixed his eyes for some time on the corpse, broke out at length in terms to this effect:—"There is my beloved Prince, for whom my affection was equal to the tenderest regard of the tenderest parent. Nor was my affection lost, he loved me in return with the ardour of a son. There he lies, and all my worldly happiness is dead with him. But if the turning of a straw would call him back to life, I would not for ten thousand worlds, be the turner of that straw in opposition to the will of God!"

On the words, "Lord teach us to pray."

O Lord, I know not what I should ask of thee. Thou only knowest what I want: and thou lovest me better than I can love myself. O Lord, give me, thy child, what is proper, whatsoever it may be. I dare not ask either crosses or comforts. I only present myself before thee; I open my heart to thee. Behold my wants which I am ignorant of; but do thou behold, and do according to thy mercy. Smite or heal; depress me or raise me up; I adore all thy purposes without knowing them. I am silent, I offer myself in sacrifice, I abandon myself to thee. I have no more any desire but to accomplish thy will. Teach me to pray. Pray thou thyself in me.

Religious Intelligence.

BURMAN MISSION.

Our readers will rejoice to hear at length that the missionaries of Ava are, safe. The intelligence as the Editor of the Baptist Register informs us, was communicated on the Sabbath, to a congregation of worshippers in New York in the midst of the service, in consequence of which, the whole assembly burst forth spontaneously, in a song of praise. The particulars we have not yet seen; but shall probably soon have it in our power to lay them before our readers. The latest dates received from Dr. Judson and others associated with him, we believe were written nearly two years ago, and for more than one year have their brethren in this country remained in the most painful anxiety respecting them. Let their deliverance from danger call forth a correspondent sentiment of gratitude from the heart of every friend to missions.

BOMBAY MISSION.

The wife of the Rev. Gordon Hall, Am. Missionary at Bombay, arrived at Salem, in the Ann, on Friday last. Mrs. Hall was induced to take this voyage on account of the health of two of her children, one of whom, we understand, died on the passage; the other has been materially benefitted. She states that several of the Missionaries were sickly when she left, and two of their children had died recently. Mrs. Hall is an English lady, and has been attached to the Mission about seven years. She speaks in the warmest and most grateful terms of the kind and unwearied attentions of Captain Millet,—and will, we doubt not, find many others who will sympathize with her in her affliction, and cheerfully render her every act of Christian hospitality.—*Essex Reg.*

MISSION TO NEW ZEALAND

The Church Missionary Society in London, July 20, designated three persons, Rev. William Williams and wife, and Mr James Hamlin, a mechanic, as Missionaries to New Zealand. Instructions were delivered to them on that day and they were commended in prayer, to the blessing of Almighty God.

MISSIONS OF THE UNITED BRETHREN.

The following is an extract of a letter from an English traveller, now in the interior at the Cape of Good Hope, dated the 19th of May:—

"I remained several days at the Moravian settlement of the Witte River, and found great pleasure by the delay. This institution promises to be the most flourishing one in the colony; the natural advantages it possesses are superior to those of Guadendal itself; and although the water is not so plentiful, there is a sufficiency, and the lack of abundance is more than compensated by the superior fertility of the soil; & it is almost incredible what the indefatigable and truly devoted missionaries have done since the devastation made by the Caffres during the late war. They have raised the water, by means of a simple hydraulic machine, to the height of twenty feet and in a comparatively short period, through their quiet and persevering industry, a wilderness has been converted into a beautiful and productive garden; they have likewise provided themselves against any future exigencies; the smiths and carpenters' shops have been so erected as to serve the purpose of a fortification capable of being defended against any body of Caffres. The Hottentot children at the school read much better than those belonging to the Boors, and present an interesting view of what Christian education produces. Port Elizabeth if the privileges of a free port are granted, will, at no very distant period, prove an interesting and flourishing town. It contains about 2000 souls, is the only English built place in the colony, and the whole wears a homely and British appearance. But there is no church."

EVENING SCHOOL IN IRELAND.

On Sunday, (says an Irish report,) the ground was deeply covered with snow, yet, just at daylight, 105 young people were assembled in the school room at Dungiven; a great many of these had come more than two miles in the moonlight, and several of them were without shoes. It has also been mentioned in reports from several districts in the north, that it is the custom of the Sunday school children, when of sufficient age to go to service, instead of making this an excuse for leaving the school, to stipulate on being hired, that they may have Sunday to themselves, in order that they may attend the Sunday school.

An Irish child being commanded by the priests to burn his Bible, reluctantly complied; but at the same time said, "I thank God that you cannot take from me the twenty chapters I have in my mind."

Wesleyan Methodist General Conference, in Bristol, England.—The London Wesleyan Magazine for September, says—"The 32d annual Conference of the Wesleyan Methodists commenced at Bristol on the 27th July, and concluded 5th August. Three hundred and thirty preachers were present. After supplying the vacancies in the societies, occasioned by death by unfaithfulness and by other causes, the increase of members during the past year, is 2003; 296 of whom belong to the mission stations."

At a meeting of the Board of the Christian Knowledge Society in London, June 7th, the sum of 2,222 dollars, was voted in aid of the *religious objects* of King's College, at Windsor, Nova-Scotia.

NOBLE ACT OF CHRISTIAN BENEVOLENCE.

A gentleman, who has requested his name to be kept profoundly secret, has offered to the *Home Missionary Society* of England the sum of ONE THOUSAND GUINEAS, provided the Society will give 50 guineas for the first year, for each of the first twenty populous towns or cities in which organized operations shall be commenced for the religious instruction of the poor, on the plan of the Society recently formed at Albion Chapel for London; he wishes where practicable that tent-preaching should form part of the plan. The operations of each Committee to be subject to the approbation of the Committee of the Home Missionary Society. The gentleman hopes that the Society will recover the amount thus advanced by the aid of the Christian public and in that case he will bestow the 1000 guineas for its general purposes. The recent donation to the society, of FIVE HUNDRED POUNDS by an anonymous friend, has provoked him to make this kind and liberal proposal.—*London Home Miss. Mag.*

BAPTIST THEOLOGICAL INSTITUTION.

It appears from a late number of the Christian Watchman, that a Baptist Theological Institution was to have been opened in Boston, on the 28th ult. under the charge of Rev. Ira Chase, late a professor in the Columbian College, at Washington, and now professor of Biblical Theology; also that others will probably soon be associated with him, as professors in the different branches;—and that the institution is to be opened only to those who furnish evidence of real piety, suitable gifts, convictions of duty, and desires as to the ministry; and are supplied with certificates from the churches with which they may be connected, as to their qualifications for the undertaking.

"The regular course is to occupy three years, and embrace the Hebrew language and Antiquities, with the Chaldee and Greek of the Scriptures, Ecclesiastical History, Biblical Theology, Pastoral Duties, and, in short, the various studies and exercises appropriate to a Theological Institution, designed to assist those who would understand the Bible clearly; and, as faithful ministers of Christ, inculcate its divine lessons the most usefully."

Such an institution as this, must be a great desideratum to the Baptists, and we wish them much success in it.

THEOLOGICAL SEMINARY OF OHIO.

We have heretofore published some account of the Episcopal Theological Seminary of Ohio, which for the present, is opened at Worthington. Some additional information is given in the Western Statesman of the 8th inst. The expenses, including board, washing, fuel, candles and tuition, in the preparatory or academic department, are but $60 per annum. When the student enters on collegiate studies, $10 are added,—making at the most expensive period of the course but $70 per year. It is said, this institution possesses incomparably the finest library in the State, and to it the students have gratuitous access. The President, Bishop Chase, is assisted by two teachers, under whose personal observation the students spend all their time.—*Pills. Rec.*

AMERICAN TRACT SOCIETY.

The treasurer of the American Tract Society acknowledges the receipt of $700 from Ladies of the South Baptist Church, in the city of New-York, to constitute their Pastor, Rev. Charles G. Sommers, and the Rev. John Stanford, stated preacher at the criminal and humane Institutions, Directors for life. Received by the hands of Mrs. Elijah Pierson.

Also, $50 from the young Ladies of the North Dutch Church, Albany, to constitute their Pastor, Rev. John Ludlow, a Director for Life; by hands of Hon. Stephen Van Rensselaer.

BETHEL PRAYER MEETINGS.

The following remarks appear in the Mariner's Magazine, under date of Nov. 25th.

We have had occasion recently to observe that these meetings are increasingly interesting and have noticed several unequivocal indications that they have been attended with the divine blessing. If any evidence of this fact however, had hitherto been wanting, it would have been abundantly supplied at the meeting on Tuesday evening, in Water street. It was indeed good to be there. Soon after the exercises commenced, a robust looking young man clothed in the working garb of a common sailor, rose, as he stated to testify to the mercy of God. The simplicity and feeling with which he related the dealings of Providence with him, awakened a deep interest among the members of the society; and his earnest and affectionate exhortation to his shipmates to flee from impending wrath, and embrace the terms of the gospel, produced evident effect. As he sat down, another seaman, whom we soon discovered by his dialect to be a Dane, made one of the most affecting appeals to his shipmates, and to the members of the society who were present, in their behalf, to which we ever listened. In the course of his peculiarly interesting remarks, he observed that his attention was first directed to the subject of religion while sailing in the Bay of Biscay, by meditating on what he had once heard at a Bethel meeting. He then breathed out his desires to God, and soon obtained that peace which the world can neither give nor take away. He declared himself unable to express sufficiently his gratitude to God for the institution of Bethel meetings, and for being permitted to attend one. He closed with a fervent petition to the throne of grace that the means employed for the reformation of his brethren might be successfully extended, and that God would hasten the time when "the abundance of the sea shall be converted unto him." A middle aged seaman here interrupted the exercises by a loud expression of anxiety about his soul: he had listened just before leaving England, to a pungent sermon, preached by the Rev. Mr. Smith (the enterprising founder of the "British and Foreign Seamen's Friend Society,") from these words—"Saul, Saul, why persecutest thou me!" which, he said had been ringing in his ears ever since. Suitable advice was given him and a prayer offered in his behalf. A pious stranger, stated, at the close of the meeting, that his heart had been recently warmed with a desire to mingle with seamen in their devotional exercises, by reading the *Mariner's Magazine*, a few numbers of which, had been lately put into his hands. He could not restrain an expression of the gratitude and delight he experienced during the meeting. After a number of feeling and pertinent observations he closed by prayer.

The receipts into the treasury of the American Jews Society during the months of September and October, including $807 77, collected by Mr. Frey, in his late tour, amounted to $1,567 81.

REVIVALS.

REVIVAL IN BOSTON IN 1823.

We last week presented a condensed view of the origin and progress of this revival by availing ourselves of an article in the Boston Recorder and Telegraph. In giving place to the following additional particulars from the same source, it may not be improper to remark that they are presented as being of an unusual character; that about two years have taken place since they occurred; and that the narrative was not written during the impressions of a moment.

Five brethren of the church retired one day, at noon, to spend an hour in prayer for their respective families. One of them left his wife in the morning under deep conviction. When he returned to dine, after this season of supplication, he found her distress was gone!! He feared she had grieved the Holy Spirit, and lost her convictions; but, as it proved, she had found peace in believing, at the same hour in which the five brethren were waiting at the throne of grace.——Another of the five brethren had a son, a daughter, two nieces and another relative in his family, hopefully converted. The son was in a distant state, deprived of the public means of grace; yet the eternal Spirit who is in every place, was pleased to regard him in mercy, and lead him to the fountain of life. When impressed with a sense of his lost condition, and anxious to seek the guidance of some faithful minister of Christ, he was obliged to ride the distance of thirty miles, before one could be found. The means which God saw fit to use for his conversion, was the death of a friend. Being a graduate at one of our colleges, he has since gone through a course of theological education, and is now a minister of the gospel.——Another of the five brethren was permitted to behold a saving change wrought in the mind of a niece, and also of a cousin in his family:—and another whose wife had long been in a state of darkness and doubt, was so happy as to see her difficulties vanish, and her name annexed to the covenant of the church.

A brother whose wife was under deep impressions of religion, invited a few Christians while she was at an inquiry meeting, to repair to his house and pray for the salvation of her soul. They did so—and when she returned from the meeting, she was rejoicing in God.

Another was employed in a family with several other workmen who were violent opposers of religion, and even profane scoffers. His trials were great,—he could do nothing but pray for his persecutors,—and that, blessed be God, he did not do in vain. One Friday night in the evening of which he had suffered a severe trial of his patience, he was awoke by the crying and groaning of two of them;—he hastened to their relief, and found them under the most powerful convictions of sin. He conversed and prayed with them a great part of the night not yet spent, and in the morning made the circumstance known to a brother residing in the next house. By him he was advised to take them to the vestry meeting in the evening, as was also desired to request them to visit him on the morning following which was the Sabbath. They came—and never did two men appear more like condemned criminals than they. A clergymen happening to be present, they were counselled, and commended to God in prayer. They afterwards attended the inquiry meeting, and ultimately obtained hope of pardon.

Though it pleased God, in most cases, to make use of the preached word, as the means of conviction, yet the manner in which several were led seriously to attend to the concerns of their souls, was peculiar and worthy of notice. A lady who had always heard Unitarian preaching, requested her minister to pray for her mother who was dangerously sick, and whom he had called to visit. In the course of his prayer, he asked that "her sins might be forgiven." The idea that her mother was a sinner, seemed perfectly new to her, and was followed by the reflection, "How much greater a sinner am I!" The most pungent convictions succeeded; till suddenly she beheld Christ as her risen and exalted Saviour. After the prayer, her joyful expressions of praise, confidence and love, were such as to astonish the minister; and led him to think her deranged, and to request that she might be taken care of. She however assured him that she was not deranged, but only saw things in a new light; every thing seemed to praise God, and she wished to tell every person she met what a Saviour she had found. The Scriptures appeared, for the first time, full of meaning and beauty; she was as yet acquainted with no other preaching than Unitarian, and continued to hear it several months: but it did not satisfy her. She at length met with Newton's works; and was so pleased with them, that she said if she could only find a minister who preached like Newton, she would go almost any distance to hear him. A friend one day invited her to attend at Park-street. She did so, and here found the preaching which she had so long desired, and was at length united with that church.

A man about 30 years of age, was alarmed one night by a terrific dream. The final conflagration of all things seemed present to his imagination. The scene convinced him that his former sentiments concerning universal salvation were wholly erroneous,—that he was not prepared to die,—that he was a great sinner, and must assuredly perish without an interest in Christ. He attended the various meetings, and after a season of deep distress, found peace in believing in Jesus.

A young woman was walking in a grave yard, carelessly, with another. A tomb was open, and they entered. She raised the lid of a coffin,—when, upon seeing the corpse, the thought struck her, "What! must I be like this?" How soon? Where will my soul be then? I am not prepared to die—what shall I do?" This was the beginning of a work in her heart, that resulted in her joyful acceptance of Christ as her Saviour, and the public profession of her faith.

A youth of 18 received a letter from a friend in Maine, saying, "I have heard there is a revival of religion in Boston. Now my friend, is the time for you to secure the salvation of your soul. Let me entreat you to go to meeting where the revival is—you may have occasion to rejoice forever if you do." He followed this faithful advice, and was made a hopeful subject of divine grace.

REVIVAL IN MIDDLEBURY COLLEGE.

We gave some notice, a week or two ago, of the commencement of a revival in Middlebury College. The subjoined letter from a student, dated Oct. 27th appears in a recent number of the Philadelphia Recorder. Some allowance should probably be made for the excitement of the moment.

"Dear Sir I hardly know how to begin to tell you of what the Lord is doing for us in this Institution. Oh, Sir, the displays of divine mercy in college, within the space of two weeks, have exceeded all that the most faithful and sanguine Christians could have expected.

"I shall not try to describe this merciful visitation, for I could not, were I ever so capable of writing. If you have ever been in a revival of religion, you can form some idea of this; though a revival in a public institution, you are aware, is much more important (as far as its effects are considered) than any which occur in churches. Some of the students, who a few days since were scoffing at the pious part of the college and ridiculing their zeal, are now under deep conviction, "seeking rest and finding none:" and some I cannot say it without gratitude, are rejoicing in the forgiving mercy of God; nine, we have every reason to believe, have passed from death unto life. They so far give the brightest evidence of having been born again, and we have no doubt, through the mercy of God, of their being kept by his power, through faith unto salvation. What is remarkable (though I have been told it frequently occurs) these nine were among the most callous in college, and would have been considered the most unlikely to become subjects of grace. I have been taught, Sir, by actual examples, not to limit the grace of God, and have resolved while these have been before me, not to consider the most vile wretch beyond the reach of mercy. The work (Laus Deo!) is still progressing with increasing interest; indeed there are a very few who obstinately resist the strivings of the Spirit. To day one hard hearted sinner, who heretofore had shown the most inveterate hatred against every one who attempted to warn him of his danger, went into the room of a pious student who had been faithful to him, and requested, him with deep anxiety to pray for him. Similar cases have been frequent.

"The village is now evidently partaking of the blessing. Last evening a conference was held in the vestry of the Congregational Meeting-house, exclusively for young persons. It was with difficulty the house held the congregation.

"The Spirit of God seemed to be present. We have since heard that several went home deeply impressed. Our congregation are not altogether insensible; a devoted Episcopal brother (the only one I have in college) and I, have met the communicants twice, and found the state of feeling very favourable. Oh Sir, we feel the need of much grace and wisdom. Mr. S. has just returned with the Bishop from the north. Very few have kept near the foot of the cross; we see our wanderings, and hope by the blessing of God, to arise and work while the day lasts. Never, since I could hope in the mercy of God, have I felt so deeply the great importance of being engaged in the service of God. With the displays of divine grace before me, I think I can never relax my efforts to promote the salvation of souls. In a season like this, it is natural to feel more devoted, but it is my unceasing prayer that I may never again live as I have. Oh Sir, nothing but real devotion to the great cause, can afford the soul of a Christian true satisfaction.

"While the pleasure of the Lord is prospering in your hands, I hope you will not cease praying for us here. I cannot tell you all the Lord is doing for us. Since I commenced this letter, a friend and classmate of mine, son of one of the richest men in Albany, has obtained a hope, after having been under deep conviction two weeks. Oh Sir, pray for us.

"31st. Thirteen are now rejoicing in the hope of everlasting life. Four are anxious the feeling is deepening in the village; while sinners are mourning, Christians are praying. We do little else in college than praise and pray."

We learn, says the Christian Secretary, that the revival of religion still continues in Suffield, and sixty-one have been baptized upon a profession of their faith, and added to the second Baptist Church.

Extract of a letter from South Berwick:

"Twenty persons stand propounded for admission into the Congregational church here; among them are several heads of families. Twelve others, we hope, will come forward at some future period. Besides those that have obtained a hope, a small number are inquiring what they must do to be saved and the work is yet progressing."

WESTERN RECORDER.

UTICA, TUESDAY, DECEMBER 6, 1825.

A few interesting items of intelligence will be found under each of our heads to-day.

We also present to-day, the remainder of Mr. Jay's Prize Essay, which, our readers will readily perceive, is an ingenious production. They may chance to wish, however, that the writer had so far deviated from the general scope of his subject, as to have given a few *powerful* strokes on the *religious* "importance of the Sabbath." This would not have been entirely inconsistent with unity of design; and it might have greatly added to the value of the article.

Troy Review.—The Prospectus of this work, which was alluded to last week, will be found on the last page.

We have no *pecuniary* interest in this work; but have consented to act as agents, and will attend to all orders respecting it, that may come into our hands.

Our Musical Articles.—On account of the contemplated establishment of the Troy Review, one department of which will be devoted to the interests of church music, we have determined to render *our own* discussions of this subject less frequent, and somewhat less extended than formerly: and though we can by no means consent entirely to relinquish this head in our paper, we shall probably see it in our way to occasion less uneasiness than we have hitherto done, among a small portion of our readers, who, out of *principle*, prefer jargon to music.

We are far from intending to withdraw our influence from the art: but by taking this step, we hope to extend that influence, and we trust that those who feel as we do, respecting the interests of church music, will not hesitate to lend their patronage to the Review.

A new way of doing good.—The sum awarded to WILLIAM JAY, Esq. of Bedford, Westchester county, Conn. for his "Essay on the Importance of the Sabbath, considered merely as a Civil Institution," has been paid over by him into the funds of the Female Sabbath School Union Society; and thus, in consequence of a single prize of 50 dollars, talent of no ordinary stamp has been enlisted in favour of an important subject, which will of course secure it a hearing, from multitudes who would otherwise have treated it with neglect;—a taste for *fine writing* on *useful subjects* will have been encouraged;—emulation will have been excited among a large number of writers, whose talents were called into vigorous exercise;—and to crown all, every cent of the money—$50—has found its way into a correspondent department of the treasury of Christian benevolence. These circumstances need no comment. But what use could there be in establishing Prize Essays in *this* part of the country, unless somebody would consent to write for them! And are there then no good writers in the Western District?

An hour for special Prayer.—A correspondent of the last Recorder and Telegraph mentions that "a number of ministers and Christians, in different parts of the country, have, for some time past, devoted a portion of the time between the hours of eight and nine o'clock on Saturday evening, to special prayer for the influences of the Holy Spirit upon the churches and congregations in our land." The practice he says, has been extensively useful: and he asks if there is not reason to believe that if it were to become general, the God who hears prayer would soon answer the petitioners in rich and abundant blessings on themselves and others.

This suggestion, it appears to us, ought to commend itself to all who lament the present low state of religion in the American churches; or feel the least anxiety about arresting the progress of error vice and infidelity. A throne of grace is the first place to look to, under the present circumstances: and if the duty of prayer is attended to, in the spirit of sincerity and pious perseverance; it cannot fail to stimulate to correspondent exertion in the use of means; and these, a God who works by means, will condescend to bless.

Danville College, in Ky.—This rising institution, which forms the hope of evangelical religion in Kentucky, against the inroads of Socinian infidelity was lately struggling for existence through a deficiency of funds. But a bequest of $50,000 has recently been made by a person in that state, which will place the institution at once on a respectable footing.

For the Western Recorder.

A PROJECT.

MR. EDITOR,—The necessity of making some effort towards preventing Sabbath-breaking on the Canal, is generally admitted; and it is as readily acknowledged that nothing short of an extensive combination for this purpose, can prove available. Permit me to suggest through the medium of your paper, the following project as among those which might probably prove useful. Let a large company be formed for the establishment of a line of packet and freight boats, that shall never on any occasion be allowed to run on the Sabbath; and let the object of this company be promptly seconded by the Christian community, and by every good citizen who knows any thing even of the political value of a Christian Sabbath. The advantages of such a project would be numerous: but "a word to the wise" is sufficient.

A FRIEND OF THE SABBATH.

GOOD DEVISED.

MR. EDITOR,—While our benevolent institutions are embarrassed, every plan that may be devised to replenish their funds, ought to claim the attention of the pious. The plan I propose is not entirely new, for if I mistake not, it has been adopted by some of the churches in New-England. It is this—that a collection be taken up at stated communion seasons, to aid the great work of evangelizing a world. I can think of but one objection to it, which is, that a collection is usually taken up for other purposes. This may easily be obviated, by substituting another day, or by taking the same amount that is usually contributed for those purposes, from the amount that may be collected; and applying the residue for the object above specified. It has ever appeared to me the most suitable time for a church to bring an offering to testify their gratitude for unmerited blessings;—and at what time would their offerings be so great? It is when the believer comes around the table of the Lord to commemorate his death, that he remembers his plighted vows to do all he does for the glory of God. It is here that he is reminded of the dying love of Jesus, and the glories of the cross;—and it is here that his heart burns within him, and that his soul expands with benevolence; and should he who administers the sacred elements, direct his attention to multitudes of our race, who know not that Christ is precious to every one that believeth, and to the millions on whom the Sun of Righteousness has never arisen, would he not give—*liberally* give to send the blessings of peace & salvation to those who sit in the region of the shadow of death? Let every church make the experiment, & I do confidently believe that tens of thousands would flow into the treasury of the Lord. H. C.

POLITICAL.

DOMESTIC.

Georgia.—The Legislature of Georgia, met at Milledgeville on the 7th of November. Thos. Murray is speaker, and Wm. C. Dawson, Clerk, The friends of Mr. Clark, the late opposing candidate for Governor, are said to have a majority in joint ballot, so that the adherents of Governor Troup may still be defeated in their principal measures. This, however, is not certain. We do not quite like the spirit of the resolutions which found their way into the Legislature on the 8th, and were afterwards ordered to be printed. The last one is as follows:

"Resolved, That the Senators and Representatives of Georgia, in the Congress of the United States, be, and they are hereby requested and advised to stand firm to the support of the "Rights of the States," and to oppose at the very threshold, every the least attempt to encroach upon them by the the General Government, always remembering that it is against slow and silent attacks that a nation ought to be particularly on its guard—in which course of conduct they may implicitly rely upon the ardent and steadfast support of the whole body of freemen of Georgia, who are equally and alike disposed to risk all that is dear to them, in the support and defence of the union and severeignty of the states."

Governor Troop's *moderate* message, which was so confidently expected by the editor of the Savannah Museum, has made its appearance, not characterized by the precise qualities which that expectation seemed to warrant. It is as violent, as virulent, and as bitter as the party, the occasion, and the Governor's former conduct had led us to anticipate.—*N. Y. Adv.*

DEATH OF COM. MCDONOUGH.

It is with sincere regret that we have heard of the death of Commodore McDonough of the United States navy. This excellent officer was in very feeble health when he sailed from this port in the frigate Constitution, for the Mediterranean service. Great hopes were entertained that the voyage, and the healthfulness of the region where he was expected to cruize, would restore his health, and secure to the nation the benefit of his skill, experience & bravery. But his constitution had been undermined by long sickness, and eventually he was obliged to resign his command, with the hope of being able to return to his country and friends. He embarked on board the brig Edgar, at Gibraltar, for the U. States, and died on the 10th Nov. on the passage. The vessel was under the necessity of putting into the Delaware, and his remains were brought to this city on the 29th ult.

[*New-York Adv.*

Appointment by the President.—Benjamin Gardner, of Massachusetts, to be Consul of the United States for the port of Palermo, in the island of Sicily, in place of Henry Preble, deceased.

The Legislature of New Jersey, now in session, has repealed the act incorporating the New Jersey Protection and Lombard Bank, and appointed a committee to settle its affairs.

Choice of Presidential Electors.—The people of N. York have passed on the manner in which the Electors of President and Vice-President shall hereafter be chosen by them. They have by a small majority declared in favour of the District system.

New Charity.—We understand that the teachers of the Primary Schools of Boston have in contemplation to form themselves into an Association for the purpose of aiding children who may during the winter months, be deprived of the advantages which these excellent institutions afford, by a deficiency of clothing.

Congress.—According to the National Journal, the principal objects which will engage the attention of Congress in their approaching session, are, the Georgia Treaty, with the Creek Indians, the plans for a system of internal improvement, a National Bankrupt Law, and an amendment of the Constitution, on the mode of electing the President and Vice President of the United States.

Money Market.—It is stated by those who are acquainted with the subject, that the demand for specie has materially lessened, and that the United states' Branch and the city Banks have been more liberal in their discounts, and the pressure for the money market, is sensibly relieved.

Mr. Monroe, late president of the United States, is spoken of in the Virginia papers, as a candidate for the office of Governor of that state; and the Petersburgh Intelligencer adds —"should it be ascertained that he will accept the chair, there can be no doubt, as to the vote in joint ballot of the twohouses."

Extract from a letter to the Editor of the Indiana Public Leger, dated, "Detroit October 17, 1825.

"I this day witnessed a sight interesting to humanity, and novel in its appearance—twenty-one persons of colour, of both sexes—well dressed, with several pack-horses—inquiring for the ferry, as they wished to cross over into Canada.

"I could not help sympathizing with the poor wretches, as I learned that they were all from Indiana; and they were induced to remove by the conduct of unprincipled slave takers.—Their contiguity to the slave-holding states seems to require such a measure. It is indeed a sorrowful circumstance that the government of the United States should be so hostile to any portion of its inhabitants as to oblige them to seek an asylun among the subjects of a monarchy!

"They were all ferried over the river to enjoy that liberty which was denyed them in *this land of freedom!!* They will be cordially received by and mingle with, those of their suffering brethren who have been so fortunate as to escape from their oppressors."

ANTI-SLAVERY SOCIETIES.

From an address to the public, by the Anti-slavery Society of Baltimore.

"There are now in the United States more than 100 societies, ormed on the basis of ours, who are all pledged to aid and assist in the glorious work of emancipation. They are located as follows.

In Rhode Island	1
New-York	1
Pennsylvania	4
Delaware	1
Maryland	4
Virginia	2
North Carolina	41
Tennessee	23
Kentucky	6
Ohio	6
Illinois	12
Total	101

More than forty of these associations have been organized within the space of two years in our southern country."

Commerce of Lake Erie.—The Buffalo Journal of the 22d inst. informs us that the day previous SIXTEEN sail of vessels left that harbour, with a fine breese, carrying full cargoes to the different ports of Pennsylvania, Ohio and Michigan. Several of them were expected to make yet another trip before the lake closes. The forwarding merchants at Buffalo, have heavy lots of goods on hand that they have not had an opportunity to ship to their correspondents.

The Washington Gazette says the keel of a 74, was, a few days back, laid down at the Navy yard, in that city.

Five gentlemen, four of them merchants and one a lawyer, lately sailed from Alexandria for Tallahassee, E. Florida, where they intend to take up their residence.

The Delegation of Creek Indians were introduced to the President by the Secretary of war on Satuaday at one o'clock, and were much gratified by the visit. Previous to this they stated they felt much pain and anxiety, but since they have taken their Great Father by the hand, they are satisfied and will wait with patience and confidence the result of their mission.

[*Nat. Jour.*

FOREIGN.

It appears by the Paris papers that there was a disturbance at Rouen when Gen. Lafayette passed through that town. He dined with M. Cabanon, one of his old colleagues in the Chamber of deputies. More than 2000 persons assembled in front of the house, in the evening, shouting, "Vive Lafayette!" The Police tho't fit to call out the troops to clear the streets. The Populace were attacked with drawn sabres and many were injured.

The Parisians say that Charles X. is not inimical to M. de La Fayette.

From the New York Advertiser.

Corfu, in the Ionian Islands, is declared a free port.

The Royal Consultative of Spain, have been installed, and made an address to the King, in which they promise to make some reformations raise contributions, establish credit, and preserve the union of the state and priesthood, which last, will probably put all the others out of the question.

Mr. Washington has proposed an armistice to Ibrahim Pacha, which was rejected.

The revenue of France has increased more than half a million Sterling in nine months.

London, Tuesday Oct. 18.

Private letters from Zante, dated Sept. 10th give a favourable view of the Greek cause.—Ibrahim Pacha is said to be surrounded at Tripolizza by the Greeks udner Colocotroni. It is expected that he cannot open his way without great loss. The Greeks are represented to be more united than they have ever been, and this campaign may be considered as approaching to a termination

The siege of Missolonghi was still continued, and it was hoped the place would not fall, as the Greeks were making successful sortes. A misunderstanding existed between Mavrocordato and Gen. Roche, agent of the Greek committe.

A Canea date of the 24th of July says, the Egyptians have taken command of that place, a conspiracy against them was formed by the Greeks, but the plot was discovered by a wretch among them who had become a renegade.—A number of conspirators and a quantity of arms were seized.

The last accounts from Constantinople represent the Greeks as gaining ground in Candia having taken several important positions. The favourite of the Sultan, the Selicta Aga and the Aga of the Janissaries have all been disgraced, without the cause being known, and yet without producing any disturbance.

In Russia the emperor has ordered, that the clergy shall rigorously conform to the rules of costume prescribed by the church and that their wives and daughters shall not imitate the laity in their dresses. An ukase is also spoken of, directing a particular costume to be assumed by tradesmen and labouring classes.

Extracts from English papers.

It is the intention of the British government, to make an effort to egalize all weights and measures, and to assimilate all coins throughout Europe.

There is supposed to be more building going forward at this time in and about London than took place in the whole kingdom twenty years ago.

The old territory of Bengal, occupying the space of 162,000 square miles, contained in 1820, 39,679,000, souls; thus exhibiting a denser population than any equal portion of the globe, China not excepted.

Zante contains 36,000, inhabitants, among whom, are 500 priests, 100 of whom can neither read nor write!

Two British vessels have lately been employed in surveying the Persian Gulf, laying down the coast, settling the latitudes of places, &c.

A seizure was lately effected in Dublin of imitation tobacco, made from cabbage leaves and filthy liquids.

It may be mentioned as an instance of the dimunition of crime in this country, that there are not at present a sufficient quantity of prisoners to keep the mill at work in our county gaol—a circumstance that has not before occurred since its erection.—*Shrewsbury Chron.*

At the great sessions for Glamoraganshire, a poor man brought an action against a person for depriving him of an eye, and was awarded 3*l.* damages. A gentleman brought an action against another, for shooting two dogs, and was awarded 150*l.*

Harwick, Oct. 19.—The Baron of Renfrew, Walker, from Quebec to London, went on the Long Sand on the night of the 13th inst. where she remained, notwithstanding the exertions of several steam vessels to get her off, until the 18th. On her coming off the sand they were obliged to slip two anchors. She had 30 feet water in her. The two steam vessels in attendance have lost an anchor and a cable each.

Return of Captain Parry.—This experienced and enterprising officer recently arrived at the Admiralty, having left his ship, the Hecla, off Petershead, from whence he proceeded to town by land. His third attempt to solve the important problem for which he and his gallant crew, have encountered so many hardships and dangers, has again been defeated; but this time the disappointment is so entirely accidental, and the hopes of success had begun to assume such a character of certainty, that though the great object is delayed, its ultimate attainment is almost placed beyond the possibility of a doubt.

Important.—A postscript of a letter, from a person in the North of Europe, gives the following highly important information:

Postscript.—"I have just learnt from too good an authority, that the Russian army under Wittgenstein, in Bessarabia, have crossed the Pruth, and commenced hostilities against the Turks. They have long been preparing for this step and waited only for the slightest pretext to proceed to extremities. This will be the harbinger of hot work for Europe."

The house of Longman & Co. in London, sells five millions of volumes yearly. They employ 60 clerks, pay $25,000 a year for advertisements, (remarkable enough!) and give constant employment to at least 250 printers and book-binders!!!

It is supposed that the French Chambers will not open their session before the month of February.

According to the estimate of the French engineers, who were in Egypt with Bonaparte, the whole expense of a deep canal, which would connect the Arabic Gulf with the Nile and the Mediterranean, make Africa an island, and shorten the voyage from Marseilles to Bombay one half, would not exceed £700,000, a sum considerably less than has been expended on some single works of the same kind in Great Britain.

The canal according to the scale proposed by the French engineers, would admit sea vessels drawing from twelve to fifteen feet of water, at the height of the Nile. But were the branch of Tymeh to answer the purpose intended, sea vessels of moderate burthen would be able to pass from the Mediterranean to the Red sea at all times.

The health of the Pope continues very bad, his nights are passed without sleep.

Lord Strangford was about to embark for the Baltic, on his mission to the Court of St. Petersburgh.

Whiskey.—The *legally* distilled whiskey, consumed annually in Ireland, is rated at 8,000,000 gallons, and the same in Scotland at 5,000,000—in England but 4,000,000, but expected to rise to 12,000,000, in consequence of some modifications in the excise laws.

St. Helena is suffering much from drought, no rain having fallen there for two years.

The Morning Chronicle says, We can state positively that the Duke of Buckingham has been offered the Governor Generalship of India.

The British Press says that accounts have been received from India, confirming the hopes of a speedy termination of hostilities, and stating that the Burmese have agreed to pay all the expenses to which the company have been put on account of the war.

The Times says, "The American man of war Brandywine, which has been laying in Cowe's Roads during the past week, has attracted considerable attention, especially in the naval world. She presents the singular anomaly of a frigate, in some respects superior to a ship of the line."

Mr. Lockhart, son-in-law of Sir Walter Scott, is preparing to publish a new life of Burns, and an essay on his poetical character.

The Russian gold mines are represented as likely to become very productive. Not less than ten thousand pounds weight of this precious metal are expected to be obtained in the course of the present year!

The son of Sir Walter Scott has been appointed Aid-de-Camp to the Lord Lieutenant of Ireland.

Maximilian Joseph, King of Bavaria, died at Munich on the 13th ult. of apoplexy, in the 70th year of his age. He is succeeded by Charles Louis Augustus, the Prince Royal, who is in the 30th year of his age.

The Prince Carignan, cousin to the heir presumptive to the Sardinian throne, and a general officer in the French service, has died from the same disorder. He was found dead in his carraige on arriving at his house in Paris.

Turkey and the United States.—We translate the following from the Constitutionnel.

Constantinople, Sept. 10.

The Porte has sent to Tenedos a Mibmender to meet the agent of the U. S. A. sent out to enter into negociations on the subject of the navigation of the Black Sea, by ships of this country. This measure has produced a great sensation in the capital, and is regarded as a good augury in favour of the conclusion of the business. The American squadron has arrived at Smyrna: whence the Pacha has sent to Constantinople the agent's despatches. The ships have gone to the waters of Napoli di Romania.

N. Y. Adv.

Earthquake.—An Earthquake was experienced at Port Spain, Trinidad, on the 23d September, the shock of which was so severe that it shook down several houses, and injured many others, including the church. No lives were lost, but several persons were much bruised. The same shock was felt at Grenada, but without injury.

Basse Torre, in Guadaloupe, has suffered severely in some late gales. Nine hundred houses are said to be more or less injured, and whole families have perished. Several other Islands have been severely injured.

Congress of Panama.—The governments of Colombia, Mexico, and Peru, have acceded to the proposition of Bolivar, to hold a general Congress of the new American States, at Panama. The Executives of Colombia and Mexico have also instructed their diplomatic Agents at Washington, to invite the President of the United States, to send plenipotentiaries to the Congress of Panama.

From the Montreal Herald.

Origin of the late Fires in Canada.—It is perfectly evident, that this fire, at Miramichi, like that which lately raged in Upper and Lower Canada, must have been occasioned by the rays of the sun, operating on some inflammable matter on the surface of the earth, during an unparalleled hot and dry summer. In this province we are informed that in various places, the combustible matter on the surface of the ground not only ignited, but that the earth itself especially where mosey particles existed was burned to the deph of two feet, and in several instances, to that of four feet.

There are, indeed, many portions of the world where the heat is much more intense than it was even this summer in Canada: but we question whether, on the continent of America, there be a spot of earth covered with so much combustible matter as there is to be found in these regions.

New-Brunswick Sufferers.—About $9000 have been raised in Boston, for the relief of these our British brethren, besides handsome amounts in some of our country towns. Between seven and eight thousand dollars have been contributed in New York. A vessel has lately sailed from Canada, containing supplies to the amount of about $25,000. And it may be fairly calculated, that including the relief which will be afforded from England, not less than fifty or sixty thousand dollars will be finally contributed in this noble charity! Could these kindpesses heal the bleeding hearts of weeping parents and children, of brothers and sisters, whose dear relatives have perished in this awful desolation, how welcome would be these tokens of sympathy! But it is the prerogative of God and his religion to do this.—*Ch. Watch.*

The Burmese Imperial State Carriage, which was captured at an early period of the present sanguinary Indian war, has reached England and is preparing for a public exhibition at the Egyptian Hall, London. It is without exception, one of the most splendid works of art that has ever been produced, presenting an entire blaze of gold, siver, and precious stones. Of the latter the number must amount to many thousands, comprehending diamonds, rubies, sapphires white and blue emeralds, amethysts, garnets, topazes, cats'-eyes, crystals; &c. The carving is of a very superior description; the form and construction of the vehicle is extraordinary; and the general taste displayed throughout the whole design, is at once so grand and imposing yet at the same time so chaste and defined, as to defy all rivalry, even from European workmanship. The warlike power and resources of of this surprising people, are at present exciting universal astonishment and attention. This new object attests the fact, that for taste in design and skill in the execution of works of art their talents have been no less hidden and unknown to us. The carriage stands between 20 and 30 feet in height, is drawn by elephants.

[*Arkansas Rep.*

CENTRAL AFRICA.

The following statement appears in a late London paper, if to be relied on, it is extremely interesting in every point of view, and the public expectation will be much excited till further accounts are received.

An account has been received which will be laid before the public in detail, but of which the following is the substance;—Major Clapperton and Captain Denham, in the course of their late expedition to Central Africa, arrived in the territory and resided several weeks in the capital of a nation, jet black in colour, but have long hair and high features; they were in a state of high civilization. The British travellers reviewed seven thousand cavalry divided into regular regiments, and all clothed in complete armour. Six thousand wore the perfect hauberk mail of the early Norman Knights; most strange of all, one thousand appeared in perfect Roman armour. It is supposed they are the descendents of the Numidians, who, after long contending with imperial Rome, were forced to seek a refuge in the central desert, after the dissolution of their empire. The armour is made in the most perfect style; their houses are many of them elegant, and their manners shew them to be a polished and extraordinary people.

In these squadrons Messrs. Clapperton and Denham probably beheld the liveliest image that ever has been witnessed by modern eyes, of the legions of Jugurtha—may we not say of Hannibal. The armour, we understand, in the Roman suits might be mistaken for so many Herculanean and Pompeian discoveries, if it were possible for us to imagine the existence of genuine antiquities possessing all the gloss of yesterday's workmanship. One of these travellers has already set off on his return to this sable court.

NOTICES.

A meeting of the Directors of the ONEIDA BIBLE SOCIETY, will take place, according to adjournment, on the 3d Tuesday of the present month, (20th inst.) at 2 o'clock, P. M. at the residence of the Hon. JONAS PLATT.

E. VERNON, Recording Sec'y.

Utica, Dec. 6, 1825.

WESTERN EDUCATION SOCIETY.

The Annual meeting of the "Western Education Society of the State of New York," will be held at the Rev. Dr. Norton's church in Clinton, on Thursday, the 28th Dec. instant. A Sermon will be delivered by Rev. Mr. Robinson, at 11 o'clock, A. M.—the Directors of the Society will meet at the same place at 10 o'clock, A. M. A. SEYMOUR, Rec. Cl'k.

Utica, 5th Dec. 1825.

Received for the U. F. M. Society,
30 yards Blanketing, from Dea. Younglove, Trenton.
A Bundle of Clothing, from the Ladies of Morrisville.
From Paris Hill Society, Cash, $10 09

B. W. THOMAS, Agent.

Married,

At New-London, Rev. EDWARD BULL, Pastor of the Presbyterian church in Lebanon, to Miss ELIZA HALLAM.

In Christ Church, New-York, on Tuesday, by Bishop Hobart, the Rev. Dr. LYELL, to Miss ELIZABETH BENNETT.

At Albany, by Rev. Dr. Chester, Doct. BARENT P. STAATS, to Miss MARIA A. WINNE, both of that city.

DEATHS.

In this village on the 27th ult. Susannah, aged 6 years; and on the 1st inst. Asahel, aged 4 years, children of Mr. James V. Jervis.—On the 3d inst. Mr. John Quin, 28.—On the 4th Mr. Eliphalet R. Britell, 34.

At Manchester village, Oneida County, N.Y. on the 18th inst. after a languishing illness of 7 weeks, Mrs. ANN GRIFFIN, aged 39, wife of Mr. Richard I. Griffin. The deceased was the youngest daughter of the late Mr. David Buel, of Killingworth, Conn. In her death, a numerous family, and an affectionate husband, are deprived of the best of earthly comforts—a kind and provident mother—an amiable and worthy companion. She has left an unblemished reputation, and died in the cheering anticipation of a happy immortality.—*Com.*

At Robertsville, South Carolina, on the 29th ult. the Rev. Robert B. Brooks, aged 22 years, pastor of the Baptist church in that place.

On the passage, Oct. 25th, Gordon Maitland Hall, aged 4 years, son of the Rev. G. Hall, of the American Mission at Bombay. Mrs. Hall took passage in the Ann, with her two children for America, for their health.

At Bombay, July 3d, a child of Mr. Garrett, and on the 30th, a child of the late Rev. J. Nichols, both of the American Mission.

In N. York, on Saturday last, David Hope, aged 60 years, a native of Scotland, long a resident of that city.

On the 29th ult. Cornelius C. Myers, in the 62d year of his age,

At Elizabethtown, N. J. Doct. Robert Halsted, in the 80th year of his age.

On the 26th ult. after three days illness, Wm. Wallis, Esq. of Birmingham, Eng.

In New Haven, on the 20th, Mr. Stephen Huggins, an enterprising merchant, aged 40.

Same day, Capt. Frederick Hunt, aged 75. He was formerly an enterprising ship master, and in later years extensively engaged in commerce.

At Newton, on the 29th ult. Gen. William Hull.

LOOKING-GLASS FACTORY & STORE.

W. M. Gaylord,

HAS removed his establishment to a building on Genesee-street, nearly opposite the Ontario Branch Bank, and two doors above William Clarke's Lottery office; where he offers for sale a very general assortment of

LOOKING-GLASSES,

consisting of Gilt, Mantel and Pier, Mahogany pillared, Scroll, Swing, and a variety of Toilet and Statia Glasses, which he will sell at reduced prices.

He also continues to frame and glaze, Paintings, Prints, and Ladies' Needle-work. All orders for Bed and window Cornices, repairing old gilding, re-silvering Looking-Glass Plates, &c. will meet with prompt attention.

Utica, December 6, 1825. 184

I. J. BERRY,

NEW BRICK STORE,

CORNER of Genesee, and Bleecker streets, a few rods south of the Canal, and opposite Sage & Luce's Tavern,—Has just received his fall supply of Groceries, Liquors, Wines, Fruit, Fish, &c. the which he offers on reasonable terms, either for cash or country produce. Tavern keepers can purchase here on liberal terms. The above individual having met with flattering encouragement in his last year's attempt to establish a

GENERAL SEED STORE

in Utica, intends keeping on hand a general collection of Garden and Flower Seeds; and to obviate the difficulty which he laboured under last year, of not being able to supply every call during the season, with the different varieties of seeds, he has made arrangements with the first seed store in New York, to furnish him with a constant supply.

Utica, Nov. 24, 1825. 74tf

UTICA ACADEMY.

A TEACHER of Mathematics is employed in this Institution, who devotes his whole time to teaching in the different branches of Mathematical science. Particular attention will be given to young gentlemen who wish to qualify themselves for *Canal Surveyors* and Engineers, or for Land Surveyors.

By order of the Board of Trustees.

D. PRENTICE, *Principal.*

November 28, 1825. 74tf

Removal.

ALEXANDER SEYMOUR, has REMOVED to 104, Genesee-street, where he offers at WHOLESALE or RETAIL, for *Cash*, or approved paper, payable at either of the Banks in this village,

NEW GOODS,

and *OLD GOODS AT NEW PRICES.* Merchants, and others are requested to examine his Goods, as he is determined to sell at the lowest prices. Utica, 15th Nov. 1825. 6w72

Clinton Female Seminary.

TERMS.—For English Grammar, Arithmetic, Geography, with the use of the Globes, History, Astronomy, Composition, Penmanship, Stenography, Map Drawing, Needlework, together with particular attention to reading and Orthography, $5 per Quarter.

The same, with Rhetoric, Logic, Chemistry with Experiments, the Rudiments of Natural Philosophy with a few Illustrations, Moral Philosophy, Natural Theology, Evidences of Christianity, Drawing, Painting in Water Colours, and Velvet Painting,	6	do.
The same with the French Language,	8	do.
A course of Lectures on Botany, by a gentleman of science to commence the middle of June, and continue about ten weeks,	2 50	do.

Board and Lodging, 12 shillings per week, Washing 2 shillings per dozen.

The buildings are spacious, pleasant and convenient; the situation is healthful and agreeable.

The winter term commences on Thursday the 24th of November.

3w72 N. ROYCE, *Principal,*

Clinton, Oneida Co. Nov. 15, 1825.

N. B. The Pupils will furnish their own candles, candle sticks, snuffers, and towels.

Camden Academy.

PARENTS AND GUARDIANS, who are anxious for the literary and moral improvement of children and youth, are hereby informed that a School of this kind is now open in our Academy, under the immediate care of Miss F. A. SOUTHWORTH. Miss S. has been employed in this Institution the Summer past, and has applied her talents as an instructress, to the entire approbation of those who have attended her Public Examinations, and witnessed the proficiency of her scholars. Her qualifications are well known, and need not our commendation. The regularity of her system produces the most perfect order; and her conciliating disposition secures the affectionate regard of every pupil.

The next Term will commence on Tuesday, the 15th of November. The branches of instruction will embrace all those that are usually taught in Schools of this kind.

Terms, from two to three dollars—Board from 8 to 10 shillings per week.

DAVID ELY,

Secretary of the Board of Trustees.

November, 2, 1825 5wp71.

WANTED.—The subscriber wishes to employ immediately Six first rate

Journeymen Coopers,

Liberal wages will be given.

G. W. GORTON.

Rome, August 23, 1825. 11tf p w

TO RICHARD VAN DYCK, and to such of his children as were living, on the 2d day of November, 1825.

In pursuance of the last will and testament of Marinus Oudenaarde, deceased, I hereby give you notice, that you, and each of you, be & appear in your proper persons, at Utica, within six months from the date hereof, to claim the estate, consisting of a house and lot, situated on Water-street, in Utica; and which has been devised to you, by said last will and testament of said Marinus Oudenaarde, deceased, upon that express condition; or in default of such appearance, within said time, all and singular, your and such of your right and interests as devisees, will be forever forfeited; and said estate will be sold for the benefit of the American Bible Society, in pursuance of the directions of said will. Yours,

THOMAS E. CLARK, *Executor.*

Dated, 22d Nov. 1825. 6mo. 73

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

From the Rockingham Gazette.

THE AUTUMN EVENING.

Behold the western Evening light
It melts in deep'ning gloom:
So calmly Christians sink away,
Descending to the tomb.

The winds breathe low—the with'ring leaf,
Scarce whispers from the tree!
So gently flows the parting breath
When good men cease to be.

How beautiful on all the hills
The crimson light is shed!
'Tis like the peace the Christian gives
To mourners round her head.

How mildly on the wandering cloud
The sunset beam is past!
'Tis like the memory left behind,
When lov'd one breathe their last.

And now above the dews of night
The yellow star appears!
So faith springs in the heart of those,
Whose eyes are bathed in tears.

But soon the morning's happier light
Its glories shall restore;
And eyelids that are sealed in death
Shall wake to close no more.

Sage conclusion.—A correspondent of the Connecticut Journal, the fourth in number who has taken up his pen in relation to "Auld Lang Syne," labours hard to maintain a middle ground in the discussion,—says that tunes of this description have been used in the churches of Great Britain,—and that the best of psalm tunes have been injured by improper associations, &c. when he comes to the following sage conclusion:

"After all, however, it will be freely admitted that wherever associations with respect to this or any other tune, do exist to such a degree as to create pain and disgust, they had better be disused altogether."

This must be a wonderful discovery in an art which cannot flourish but in proportion as it pleases; and which must even please in vain, unless it makes its appeal to legitimate classes of emotion! But the greatest wonder of all, is, that the able Editor of the Journal should open his columns to such insipid communications, and endeavour to excuse himself with the plea that "people will have different tastes." This plea is perfectly nugatory; and can avail no more in music, than in any other department of literature.

The only important musical composition which has issued from the London press, this year, so far as we have learned, is an oratorio, entitled "Job." We have not seen it, and of course, can say nothing of its merits. The style of sacred oratorios, however, we think has latterly depreciated in that country.

Competition of Pipers.—The annual competition for prizes given by the Highland Society of London to the five best performers on the great Highland Bagpipe, was held in Edinburgh on Saturday, the 9th July last, in presence of a committee of judges and directors, appointed by the Highland Society of Scotland.

MISCELLANEOUS.

INSTRUMENTS OF ERROR.

The following remarks, of the Editor of the Connecticut Observer, are worthy of serious consideration. It is needless to say, that we entirely coincide with him in opinion.

We have often heard persons remark of this and of that publication—'It is too contemptible to do any injury'—or 'It is too plainly sophistical to produce any belief of its reasonings and assertion,'—or 'It is too low in its language, too abusive in its attacks to influence any man's mind.'—The sincerity of the remark we never doubted.—Such publications they do, indeed regard with contempt, and spurn away with indignation. But, perhaps, even they do well to avoid temptation. One cannot handle pitch and not be defiled. The same falsehood repeated week after week, with all the confidence of sincerity, will at length have an effect on any mind:—the same sneers at the doctrines of religion, sometimes more covert, and sometimes entirely unmasked, will lessen respect for these doctrines in the firmest heart. 'Go not in the way of sinners,' is a wise direction; avoid their company—avoid their sophistry—their ridicule of religion—their perversion of Scripture—if you wish to walk in the way of truth. But whatever effect publications wich advocate error, and misrepresent the doctrines of the orthodox—and misinterpret the Bible, may have on a pious, well regulated, and well informed mind, they have an influence, deadly, and extensive, on the minds of the ignorant and credulous. We believe the friends of truth, among us, have not acted wisely in their determination to let falsehood run through the land and diffuse her poison, without the fear of exposure or opposition. to follow error in all its wanderings, is an ungracious task—one that requires patience as well as discrimination; and we have not much doubt, it is partly owing to this circumstance the sentiment has widely extended, that it is better to let error alone, than attempt to check it—especially, when it clothes itself in the filthy habiliments of personalities, and profaneness, which would gladly gain the credit of original wit. Many a dark and dirty cell must be visited by the Christian philanthropist, before misery will leave our world—and the advocate of truth must venture to come in contact with some pollution, before every hiding place of errour, will be laid open to the purifying influences of the gospel.

The Editor of the Observer seconds his remarks by subjoining the following pithy extract of a letter from a gentleman in Ohio.

I fear there is an increase of error and vice among us. This must be imputed first and principally, to the depravity of the human heart, connected with a dearth of proper religious instruction. But one of the great and principal existing causes, in my view, is the influence of vile publications, from the land of the pilgrims, and of steady habits. These publications flow along, streaming with lies, and in many places there is none to contradict them; and many honest well-meaning people, as sincerely believe them, as the deluded Mahomedan believes his Alcoran. Unless some counteracting influence, sfficiently powerful, is exerted to sweep away these refuges of lies, multitudes will be led to ruin. Is there not some one suitably qualified to become the Editor of a paper, whose sole object it shall be to hunt these forgers and propagators of lies, from rock to rock, and swamp to swamp, and hedge to hedge, and hole to hole, until they find no resting place this side of repentance. I would very cheerfully subscribe for a number of copies of such a paper, ably conducted, to distribute gratis. I think it would have extensive patronage.

[Extract from Mr. Wolff's Journal.]

THE ARMENIANS, & THEIR MODE OF BAPTISM.

I proposed the following questions to the Armenian Bishop.

Question 1. What is the origin of the name of Armenia?

Bishop. The name Armenia is taken from Arm, one of the sons of Hayk, who was one of those who built the tower of Babel. The Armenians are likewise called Hayk.

Abba at Venice pretends that Haik is mentioned in Tobia i. 24. Isaiah xxxvii. 38. Genesis viii. 4. 2 Kings xix. 37.

Q. 2. Where are the Armenians now chiefly established?

[The names of 50 places are here given, which it is supposed may not be very interesting to our readers.]

Q. 3. What do the Armenians believe of Jesus Christ?

Bishop. Christ is perfect man and perfect God, and the Son of God, and one person of the Trinity.

Q. 4. What is their manner of baptism?

Bishop. The godfather takes the child, and stands at the door of the church. The priest cometh and asks, What do you wish? The godfather says, I wish the child to be baptized.

Priest. (Prays and says,) Do you believe in the glorious Trinity?

Godfather. Yes, I myself, and the child do believe in the glorious Trinity, God, Father, Son and Holy Ghost; one of those three is Christ, the true Son of God, and our Saviour, born of the Virgin Mary by the Holy Ghost, born after nine months, whom we believe to be perfect man and perfect God. He preached in the world, and suffered all the pains of the cross, was crucified, died, and was buried, for the sake of our in-dwelling sin; and by this he saved us from the power of the devil, and after three days he rose again, and then ascended upwards towards heaven, where he sits at the right hand of the Father; and he will come again to judge the quick and the dead.

[Then they enter the church, near the water. The priest prays over the water, and puts three drops of the holy oil into the water, and then the priest asks the godfather three times,]

What do you wish for this child?

Godfather. I wish you to baptize the child, to be saved from original sin, and the devil, and to serve the Lord.

Priest. It shall be done according to your desire.

[Then the priest puts the child into the water, and washeth the head with three handfuls of water, and prays and saith: I baptize thee in the name, &c. and then dips the child three times in the water, & names the child, and then gives it to the godfather, and says thus: Christ having been baptized in the river Jordan, the heavens were opened, and the Holy Ghost descended upon him like a dove. Then the priest prays again, and anoints with ointment, 1, The forehead of the child, saying: The holy oil put on thy face, may it be to thee a seal of the Father, Son and Holy Ghost, that his grace should be upon thee! 2dly, On the eyes of the child, saying: Oh! that thy eyes may be opened, and that thou mayest never slumber the sleep of eternal death! 3dly, He anoints the ear of the child, saying: Oh! that thou mayest hear the commands of our Saviour, and the Gospel! 4thly, He anoints the nose of the child, saying: Oh! that it may be a savour to you of the world to come! 5thly, He anoints the mouth of the child, saying: Oh! that every evil conversation may be banished out of thy mouth! 6thly, He anoints the hands of the child, saying: Oh! that thy hands may always be prone to do good! 7thly, He anoints the child upon his heart, and saith: Oh! that the Holy Spirit may be put into thy heart, and give thee a new heart! 8thly, He anoints the back, and saith: By this seal of the Holy Ghost, mayest thou be kept from the insidious assaults of the devil! And lastly, he anoints the feet of the child, saying: Oh! that thou mayest walk in the best road, leading to life everlasting!]

From the Recorder and Telegraph.

A CONVENIENT RELIGION.

Luke 16: 25. *"Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things."*

If we believe the above on the authority of the Scriptures, and few are found willing openly to acknowledge their disbelief of Holy writ,—if we believe that some do actually receive all their good things in this world, and are to have no portion in that peace and joy which believers shall inherit in the next, how necessary does it seem, in order to the quiet of such persons in the possession of earthly good, that they should not be assailed with frequent compunctions of conscience for neglected duties; nor be often reminded of the pains of hell and the future punishment of the wicked. How necessary that there should be some way contrived, by which they may seem to serve both God and Mammon: —for if they believed, as our Saviour asserts, that he who trusts in perishable riches is in danger of losing his soul this would be a bar to their pleasures, and consequently deprive them of what it was the intention of Divine Providence to allot to those who choose the things of this world for their portion. How necessary does it appear that some scheme should be invented, of which the basis might be, that man is not originally and by nature corrupt,—that he is not conceived in sin, that he is not totally depraved—that Christ who made so many alarming declarations on this subject, had little or no authority,—and that he was not God in any true sense, but a mere man with a little delegated power! I say, if the text be admitted, we see that such a system is necessary,—a system in which accountableness is chiefly done away, as a part of the general providence of God to man,—a system "which says the seers, see not; and to the prophets, prophesy not unto us right things, speak unto us smooth things, prophesy deceits."

RETURN OF THE JEWS.

A writer in the New Hampshire Repository, speaking of the literal return of the Jews to their own land, says;

"With regard to the restoration of sacrifices, on *supposition* of a *literal interpretation*, I might possibly prove that only those were meant which had no typical significancy. They were sacrifices of praise, termed eucharistical—to express gratitude for favours received. Those only, which were *expiatory*—or which were offered to obtain forgivness of sins—looked forward to the great atoning sacrifice. And why may not such eucharistical offerings be laid on the altar *now*, as well as previous to the death of Christ? if so, the argument against the literal return of the Jews, derived from this source is altogether groundless and sophistical."

MOONSHINE.

If an animal, fresh killed, be exposed to the full effulgence of the moon, it will, in a few hours, become a mass of corruption: whilst another animal, not exposed to such influence, and only a few feet distant, will not be in the slightest manner affected. Fruit also, when exposed to the moonshine have been known to ripen much more readily than those which have not; and plants, shut out from the sun's rays, and from light, and consequently bleached, have been observed to assume their natural appearance, if exposed to the rays of a full moon. In South America, trees cut at the full moon, split almost immediately, as if torn asunder by some great external force. All these are remarkable and well established facts, but have never, as yet, been accounted for.—*Mechanics' Magazine.*

Accurate Definition.—While journeying in a neighbouring state, our editorial curiosity was strongly excited by the magnificence of a splendid house and elegance of its ornamented grounds, to learn the name and profession of its owner who possessed so beautiful a seat and correct taste. Having satisfied our inquisitive disposition as to the first point by inquiring of a stout lad, industriously employed in throwing stones at a fleet of ducks floating on a broad mud-puddle in the neighbourhood, we proceeded to the second—by asking "What is his business?" 'What is he?' repeated the boy with unaffected astonishment—'He's nothing—he's a gentleman.'

Chinese Tailoring.—A gentleman gave a coat to a Chinese as a pattern by which to make a new one; there happened to be a rent across the shoulder, and a large patch on the elbow of the old coat; the faithful Chinese made a large rent and put a broad patch on the elbow of the new.

When King James I. ordered Lord Salisbury to give £5000 to his favourite Rochester, the treasurer, who thought it an extravagant present, where there was so little merit, laid the whole sum in specie on a table in the room through which his Majesty was to pass,—who, very much astonished at the sight of such heaps of money, asked him for what purpose those vast sums were assigned. The Earl told him that he had his Majesty's orders to pay them to Lord Rochester. "Oone mon," said the King, "sic' a heap o' siller is too much for any one subject;" and ordered him but half.

Several of Sir Walter Scott's novels have been translated during the last year into the Russian, and one, (Ivanhoe,) into the Polish language.

GRAY'S CHURCH-YARD SCENE.

Mr. Carter thus notices in his letter from Cambridge, the scene that gave rise to the inimitable little Poem of Gray's, entitled, "The Church-Yard."

"It was our intention to have visited the new observatory now in building upon an eminence half a mile from town; but our friend accidentally mentioning a favourite walk of the poet Gray, with the original of his "country church-yard," it was at once determined to change the direction of our morning excursion. We accordingly pursued a bye path, sometimes leading between hedge-rows of hawthorn, and at others across meadows and fields, until it conducted us to Grantchester, a small village of great antiquity, at the distance of a mile and a half from Cambridge. It is said to have been a Roman station. The houses have thatched roofs, and appear to be going to decay.

"The "ivy mantled tower" guided us to the little church-yard, whither Gray used to take a solitary walk at morning or evening, and whence he is said to have derived the imagery of his exquisite Elegy. Whether his muse gleaned her materials from this place or not, its features exactly correspond with his description. Although it does not differ essentially from other country church-yards, its interesting associations induced us to examine it with minute attention. It is a very old burying ground, where emphatically "heaves the turf in many a mouldering heap." We sat down in the shade of the church, upon the green sod covering the graves, and repeated the Elegy, applying its stanzas to the objects around us. One part of the cemetery in a particular manner arrested our attention. It was a little enclosure, planted with the yew, the evergreen branches of which overhung the graves, and partly concealed the marble monuments. The rose grew by its side, and was in full bloom, its leaves and flowers intermingling with the cypress. Many of the tomb-stones in the church-yard are old and rude, the dates extending back far beyond the period when the poet was wont to make this retreat the scene of his evening rambles and solitary meditations. There was a pleasure in the reflection, that he had trodden the same turf we were now treading, and paused to read the same inscriptions, the same "holy texts and uncouth rhymes," which have become scarcely legible, overgrown as they are with moss, and half obliterated by the hand of time."

THE TROY REVIEW,

OR, RELIGIOUS AND MUSICAL REPOSITORY.

It is proposed to publish, in the city of Troy, a semi-monthly paper, under the above title, devoted to Religious subjects and Christian Psalmody. The TROY REVIEW will be published under the superintendence of TRUMAN HASTINGS, Esq. The Religious department will embrace *original* and *selected* pieces. The former will be furnished by clergymen, who have pledged their contributions to this work; and the latter will be made from the most approved periodical publications of the day. A general summary of religious intelligence will appear in each paper, but a large proportion of the pieces will be on subjects of a permanent character.

It will be the design of the proprietors to make the Musical department subservient to the interests of Church Music. To develope the principles of the musical art—to make a just application of the acknowledged rules of criticism to the business of vocal execution, and to elevate and improve the musical taste of the Christian community, will be the objects aimed at in this department. Communications calculated to promote these objects, will be addressed to the uninstructed, as well as to those more advanced in the art, by avoiding, as far as is practicable, or explaining, the technical language employed by its professors. In conducting this department of the work, the proprietors intend to avail themselves of the proffered assistance of several gentlemen of acknowledged attainments in the science of music, and experience in its practical details, among whom they are happy in being able to name *Mr. Thos. Hastings*, the Editor of the *Western Recorder*. The selections for this department will be made only from works of acknowledged merit, and designed for utility rather than amusement. Of the great need of such a paper, it is unnecessary to speak; and as it can scarcely interfere with the interests of any other publication, the proprietors hope it will receive, and intend it shall deserve, the patronage of the public.

The work will also embrace a summary of important political events, and a literary record.

TERMS.

I. The TROY REVIEW will be published semi-monthly, on Wednesday of each alternate week, at TWO DOLLARS per annum, payable in advance, or at the end of six months from the time of issuing the first number.

II. It will be issued in the Quarto form, and printed with a fair type, on paper of the medium size and of superior quality, making an annual volume of more than 200 hundred pages.

III. Those persons who will become responsible for eight copies, shall be presented with a gratuitous copy.

IV. The publication of the work will commence on the first Wednesday of January next, provided a sufficient number of subscribers shall be obtained to warrant its commencement. All communications, (post paid,) may be addressed to TRUMAN HASTINGS, Esq. Agents are requested to make returns by the last Wednesday in December next.

Troy, November 22, 1825.

☞ To distant subscribers the work will be forwarded by mail, if no other mode is directed.

CHRISTIAN RESEARCHES IN SYRIA AND THE HOLY LAND.

A volume has recently issued from the press in England, entitled "Christian Researches in Syria and the Holy Land," by the Rev. William Jowett, author of the Christian Researches in the Mediterranean.

This volume is divided into four principal parts, besides an appendix. Under the first division, entitled "Religious denominations of Syria and the Holy Land," a view is given of the Jews—of the different bodies of Christians—and of the Mahomedans, Druses, Ansari, Ismaly, and Yesidians. "The Journal of a visit to Syria and the Holy Land, and the plains of Tyre, and of Jerusalem and its environs." This Journal details various information relative to Beyrout and the neighbouring parts of Mount Lebanon, and states the incidents occurring in a journey to Jerusalem, in which, as well as in most of his excursions, Mr. J. was accompanied by Mr. Fisk, an American Missionary. The third part of the volume consists of "Remarks on the Natural, Civil and Religious state of Syria and the Holy Land." The fourth division is entitled "Notices of the former state of Religion and of Missions in the Mediterranean and Levant; with remarks and suggestions relative to future measures."

The Appendix contains the journal of a Visit made last winter to the Regency of Tunis, by Mr. Joseph Grieves—A gentleman who had rendered very important services to the Church Missionary Society, & "who has added," says Mr. Jowett, "to our general knowledge of the Barbary states some valuable particulars which may hereafter serve as a foundation for various practical measures."

The whole volume is replete with valuable information and is deeply imbued with Christian feeling.

OLD BRANDY.

ONE pipe old real Champaign Cognac Brandy, of the vintage of 1779, just received and for sale in bottles, or on draught, by

J. C. HASTINGS & CO.

Utica, August 1, 1825. 57tf

NOTICE

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

or sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1825.

Steam Navigation Company.

THE new Steam-boat Commerce, captain Seymour, with the Safety barge Lady Clinton, and the new steam boat Swiftsure, captain Stocking, with the Safety-barge Lady Van Rensselaer, will, until further notice be arranged as follows:

Leave New York.		Leave Albany.	
Monday, at 10	A. M.	Monday at 10	A. M.
Tuesday, 4	P. M.	Tuesday, 3	P. M.
Thursday, 10	A. M.	Thursday, 10	A. M.
Friday, 4	P. M.	Friday, 3	P. M.
Saturday, 4	P. M.	Saturday, 3	P. M.

For Passage, at New York, apply on board, at the Cedar street wharf, in the rear of the City Hotel, or to W. C. Redfield, 137 Washington street; And at Albany, on board, in front of the Pier Bridge, foot of State-street; or to Rathbone & Chapin, 67 Quay-street.

New-York, Aug. 15, 1825. 61tf

WHITESBORO' ACADEMY.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. CRITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 44tf

Piano Forte & Violincello

FOR SALE.

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A VIOLINCELLO, made by the noted Sebastian Kloz.—Price $100.

I. J. BERRY,

Corner of Genesee and Bleecker streets, a few rods south of the canal, and opposite Sage Luce's & Tavern. 51tf

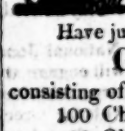
WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret, do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dye Stuff, together with a general supply of GROCERIES.

52tf A. HITCHCOCK.

Utica, June 28. 83 Genesee-street.



Wholesale.

J. C. HASTINGS & CO.

NO. 84, Genesee-st.

Have just received a fresh supply of

GROCERIES,

consisting of the following articles:

100 Chests Skin Tea,
10 Old Hyson, do.
15 Young Hyson, do.
20 Souchong & Bohea, do.
10 Pipes Cognac Brandy,
12 Hhds. St. Croix & Jamaica
6 Pipes Swan & SchiedamGin
20 Bags Coffee,
20 Pepper & Spice,
10 Boxes Lump Sugar,
30 Bbls. Brown do.
20 Kegs Raisins,
30 Boxes, do.
2 Tierces Rice,
25 Kegs Tobacco,
40 Qr. Casks Malaga, Sherry, Lisbon, Teneriffe, Port, & Madeira WINES,

and almost every other article usually kept in their line, which they offer at the lowest price, for Cash, or approved paper, payable at either of the Banks in this place.

Utica, August, 1825. 58tf

NEW GOODS.

No. 36, Genesee-Street.

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. OREN CLARK.

Utica, 13th Sept. 1825. 62

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May 24, 1825. 21tf

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent. for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*